



COMMUNISM IS TREASON!

FIGHT IT WITH . . .

Common Sense

AMERICA'S NEWSPAPER AGAINST COMMUNISM

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"The Truth, the whole
Truth and nothing but
the Truth!"

Without fear or favor,

Conrad A. Riles
FOUNDER AND EDITOR

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THE HOPE OF THE WORLD

This article is taken from Dan Smoot's first book, **THE HOPE OF THE WORLD**, Price \$2.00, postpaid by mail from the office of **The Dan Smoot Report**, Box 9538, Lakewood Station, Dallas (14), Texas.

In this published **Report** and in my broadcasts every week, I try to use fundamental American constitutional principles as the yardstick for measuring the political and social economic problems of our time. Hence, it is important to me that I set aside one **Report** each year in which—instead of criticizing the people and policies which violate those principles—I reaffirm my faith in the principles: restate my own conclusions about the origins of the great American ideal.

Christmas is an appropriate season for this positive reaffirmation, because, as I see it, the beginning of the United States of America was the most dramatic and significant episode in a long pilgrimage—the pilgrimage of the Christian idea of law, liberty, and self-government. Christianity is the master principle of our organic documents of government—the Declaration of Independence, the Constitution, and the Bill of Rights.

The act of infinite love and mercy which sent Jesus into the world to save men from sin implanted in the minds of men the idea that individual man is a creature of infinite importance. The life and teachings of Jesus, and the work and example of His Disciples, magnify the importance of the human individual, minimize the important masses and human society and human government.

When Jesus selected his disciples, he did not go to the great universities, to the centers of intellectualism. He did not try to create a sudden mass movement by picking a large number of outstanding people. He chose a dozen obscure men, mostly fishermen, who lived by heavy labor.

After the Crucifixion, when Peter stood up among them, to conduct the business of choosing a disciple to replace the traitor Judas, the number of names together were about one hundred and twenty.

What could this small group of people do in a world that was pagan, where Christians were, in a sense, outlaws, hated and persecuted? They remade the world, uprooting ancient and powerful civilization, planting the seeds of new ones. Nowhere in the annals of mankind can there be found more thrilling proof of the power, importance, and unlimited possibilities of the human individual who is fired by faith.

Neither Paul nor any of the other early Christians had any particular interest in social reform or political revolution. Their dedication was spiritual, yet, at the core of Christian faith is the most revolutionary idea ever conceived: the idea that individual man, regardless of who he is, is infinitely important.

Many Christian denominations and sects believe, of course, in original sin: that man



is born in sin—an unworthy, corrupt being who can be saved only by the Grace of God, through Jesus Christ. All Christians who cling to fundamental truth believe that man is imperfect, hopeless, and lost, without the Saving Grace of Jesus.

Yet it was Christianity which gave birth to individualism—belief in the sacred importance of the human individual. How?

Individual man is imperfect, yet God created him and so loved him that He sent His only begotten Son to save him from sin. That is the basic Christian idea. After such an idea had worked for centuries in the finite minds of men, it led to an obvious conclusion: individual man, the object of such infinite grace and mercy, must be important, the most important creature on earth. This is the origin of the basic American political ideal: that man gets all his rights and powers from God, the Creator; that government is a weaker and less important creature than man, because government was created by man. It was created, in fact, as a mere tool to serve the simple and limited purpose of securing for man the God-given blessings that were already his.

Man, with all his corruption and imperfections, can become a son of God, by the simple act of being born again in faith.

There is another profound Christian truth: God's promise of salvation is conditional: that is, it depends on man doing something. Man must voluntarily accept God's grace: God does not force it upon him; and man must, as a responsible individual, to the limit of his ability, consciously understand what he is doing when he accepts Grace through faith.

That is the Christian idea of individual responsibility, which is inseparable from individual importance and individual freedom. This Christian concept (bearing overtones of the three-in-one, or trinity, idea of God) came to be known as individualism; and Christian individualism was the bedrock on which the American nation was founded.

AMERICA—Culmination of Christian Ideal
The beginnings of America were Christian.

Most organic documents of government in America—the Mayflower Compact of

1620; the Declaration of Independence of 1776; the Constitution of 1789—give recognition to God.

While the **Mayflower** rode at anchor in Provincetown Harbor, near Christmastime, 1620, the Pilgrims aboard decided to form a government before going ashore in the new world. Hence, they wrote and signed the Mayflower Compact. They dated it "**Anno Domini, 1620.**" That phrase, freely translated to give the full meaning intended, says, "**in the sixteen-hundred-and-twentieth year of our Lord and Savior, Jesus Christ.**"

Here is how the Mayflower Compact begins:

"In the name of God, amen, we whose names underwritten . . . having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil body politic."

When the Constitutional Convention met at Philadelphia in 1787, the delegates could reach no agreement on the kind of national government needed—a kind which would bind the individual states together in a union for protection against foreign powers and for preventing wars among themselves, but would, at the same time, preserve the sovereignty of the individual states, leaving to the people their God-given rights to govern themselves in their own states, without interference from national government.

The Constitutional Convention was on the point of breaking up. Benjamin Franklin pulled the thing together. Addressing the Convention on June 28, 1787, Franklin said:

"How has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? . . .

"I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth; that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

"I . . . believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

In the bequest that established Harvard College, old John Harvard laid down certain rules and precepts that were to be observed. One of them read:

"Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies; to know God and Jesus Christ which is eternal life and therefore to lay Christ in the bottom as the only foundation of all knowledge and learning and see the Lord only giveth wis-

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THIS IS A CHRISTIAN COUNTRY — LET'S KEEP IT THAT WAY